The Pacific

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A religious and family paper.

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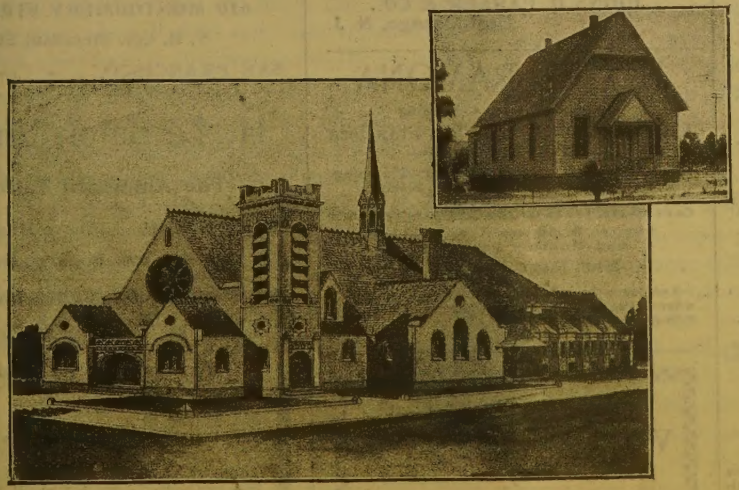
Congregational Home Missions

Plymouth Church, El Paso de Robles, Cal.

In Southern California.



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Some are half-hearted believers. With his head Nicodemus, for instance, believed that Jesus was the Messiah, but he lacked the courage of his convictions. If a man's heart be in his belief, he will not act the poltroon. "Be thou very couragcous!" Many such, all about us, decline to confess Christ openly, and as a consequence lose both the fleeting pleasures of the world and the enduring joys of the kingdom.

To make an injurious statement concerning your brother, not knowing it to be true, is almost as bad as to make one knowing it not to be true. A good name is so precious a possession that it is a great sin to rob a man of it without just cause. Whoever commits this sin has a fearful account to render Almighty God.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring out.—Pope.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 27, 1902.

The Life that Maketh All Things New.

O Life that maketh all things new—
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

One in the freedom of the truth,
One in the joys of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God.

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death—
The life that maketh all things new.

—*Samuel Longfellow.*

Our Message to Southern California Congregationalists.

This issue of The Pacific being devoted to the interests of the Home Missionary work in Southern California, a sufficient number is to be printed so as to allow the placing of a copy in every Congregational home in that part of the State. This will bring the paper into many homes into which it does not enter regularly. A few thoughts, therefore, in the interests of the paper are in order.

For more than half a century The Pacific has entered into Congregational life on this Coast and has had large part in making our Coast Congregationalism what it is today. The paper has been indispensable all these years; it is indispensable now; and it is impossible to think of a time when it will not be indispensable. This is not simply the editorial opinion; it is the opinion of every Congregational leader on the Pacific Coast. It is needed in every home, no matter what other reading matter may be there. Without it there cannot be that intelligent acquaintance with the church work which there must be if the people are to do that which God has called them to do. The inmates of every home into which there does not go a denominational paper suffer in their spiritual life, and as a consequence the church in which they have membership, and the entire denomination and the church kingdom suffer.

It is beyond question that the Congregational church paper which best meets the needs of the people of this Coast is The Pacific. This is the opinion of every Congregational leader on the Coast. Nevertheless, other papers are allowed to crowd it out, and it is given thus such a struggle for existence that the question of its discontinuance has been seriously considered several times during the last four years. Its suspension would be of immeasurable damage to Pacific Coast Congregationalism. Our Eastern church papers do not and cannot meet our needs. Since the suspension of the Presbyterian paper, The Occident, about a year and a half ago, the Presbyterians have felt that loss as they had not thought they would feel it; and already there are movements for the starting of another. But it will be years before a new paper can be made what The Occident was.

We feel that Pacific Coast Congregationalists ought not to be brought to any such loss and so costly an experiment. We, accordingly, ask our brethren of Southern California whether the time has not come for a forward movement in the interests of The Pacific. We ask you, dear readers, you who are not subscribers, whether you ought any longer to allow a paper so indispensable to be crowded out of your homes. Consider it. Pray over it. We leave it with you and your God.

During the month of March the paper is offered to all new subscribers for $1.50 for a year. If two-thirds of the persons to whom the paper will be sent this week and next were to become subscribers, and were to continue their subscriptions, it could be afforded thereafter to all subscribers at that price per year, instead of $2, which is the present price. Two-thirds of the families to which the paper will be sent are able to take it. Much more than that amount of money is spent in every home every year in ways less excellent.

The Pacific will go this week into homes in which the Christian Herald is taken. It can be had for a dollar a year. The men who edit and publish it make money out of it at that price, for it has as its field the whole United States, and more. It is *absolutely impossible*, with the present number of subscribers, to furnish The Pacific at a price less than $2. But if Pacific Coast Con-

gregationalists will rally to its support it can be afforded at $1.50. No such church paper as would meet the needs and satisfy can be furnished for one dollar. They who ask it are asking the impossible; and there *is* the impossible, Napoleon to the contrary notwithstanding.

During the last year or two The Pacific has had high commendation on every hand. One of the best judges of what a religious paper should be, and acquainted with the leading papers, wrote concerning it a few weeks ago: "One of the best of the religious papers." From Southern California have come such testimonies as these: "A live- up-to-date paper"; "I cannot get along without it"; "I very greatly prize The Pacific"; "It ought to be in every Congregational home."

Pacific Coast Congregationalism needs this paper just as much as any church needs a house of worship. It is needed in the interests of home missions; it is needed in the interests of foreign missions; it is needed in the interests of every department of church work; it is needed in every home and by every member of the churches in order that all may be inspired to the best things in life. God pity the boys and girls who are allowed to grow up without the church paper!

What, dear reader, are you going to do about it? Living here on the Pacific Coast, enjoying the blessings of this part of our country, called to do Christian work here if you are to do it at all, will you allow papers that cannot meet our needs to crowd out the one which does meet the needs? Or, will you put your shoulder to the wheel and help along this most important work, and place in your homes at the same time what will prove a blessing to every inmate? A postal card with your name and address is all that is necessary now. The subscription can be paid at any time before the 1st of July; it may be possible for us to secure an agent in your church. But do not wait for that. The Pacific needs you, and you need The Pacific. You owe it to yourself and to Congregationalism to place this paper at once in your home. Many who have subscribed during the last two or three years, though it was not easy to persuade them at first, are saying now that nothing shall be allowed to crowd the paper from their homes.

It is but right that it should be stated in this connection that this issue, so largely given to Home Missions, is not a fair sample of the paper from week to week. People desire a diversity of reading matter. They get this in The Pacific. Several departments which give this diversity have been omitted this week in order to give to Southern California a Home Missionary number.

The Discussion of Chinese Exclusion.

Every attempt to answer the editorials and other articles in The Pacific during recent weeks against drastic Chinese exclusion laws, has been with great disregard of the position taken by The Pacific and with but little attention to the main parts of our argument.

The attempt last week on the part of the Oakland Enquirer no careful reader of our articles will regard as a fair one. It began with a slur at The Pacific because it has given considerable attention to the commercial aspects of the question. We had not anticipated this from the Enquirer. Its editorials have been generally on a higher plane. Since our acquaintance with it we have not seen it manifesting much, if any, tendency toward the low and detestable in journalism. Inasmuch as this slur has been made, let it be stated here that the Pacific has given attention, as our readers well know, to the ethical side of the question; but for reasons that are doubtless plain to all has laid special emphasis on the commercial. There are persons who can be reached more readily through their pocket-books than in any other way. And certainly, it is in accordance with Christian principles and purposes to have an interest in those movements and measures which make, or seem to make, for the commercial prosperity of the nation. Since this discussion began here and in the East, certain Christian people have been sneered at because they seemed to consider the question only from what has been termed the sentimental standpoint. And it has been charged that the Christian people generally were inclined to so consider it, and with an utter disregard of the other interests at stake. Nevertheless, when The Pacific takes up the question and considers it in its every aspect and relation, it is slurred for so doing, or at least for making prominent that feature which the entire business world regards as highly important, namely, the effect of Chinese immigration on American labor and industries.

In the Enquirer editorial, to which reference is now made, there are some very good things about trade with China. The Pacific has stated several times that the trade of the United States with China has increased. It would be strange indeed if, with all the commercial expansion of the last two decades, it had not increased. Nevertheless, the latest statistics that have come to our notice show that Great Britain has eighty-six per cent of the trade with China and the United States only seven per cent. It is the present writer's judgment that it has been shown in The Pacific that exclusion has damaged our trade with China somewhat. But that damage, or the question of it, has been waived; and exclusion has been considered from the present condition and outlook. There is today every reason for the belief that China will begin a systematic attempt at retaliation if drastic exclusion laws are continued, and that she can greatly darken our trade prospects in the Orient, and greatly damage our industries and the interests of the American laborer. Both the Chinese Minister and the Imperial Consul-General have said emphatically again and again of late that we cannot get the trade of China and go on treating China as we have been treating her. And the latest reports are to the effect that concerted action to this end has been entered upon already, both

in China and among the Chinese in this country. Those who know Chinese character say that all this is not a mere game of bluff.

We believe that the interests of the American workingmen demand that the United States reach out after the trade of the Orient. The United States is far from commercial supremacy. In the year 1900 the imports of the different foreign countries amounted to $10,398,189,000. The United States had as its portion of that large total the sum of $1,468,373,470—only fourteen per cent. The United States furnishes twenty-six per cent of the imports of Great Britain; eighteen per cent of those of Japan; seven per cent of those of China; three per cent of those of Russia, and five per cent of those of all Asia.

It is evident that our home markets are not commensurate in their growth with the development of our manufactures. We must have foreign markets if a large number of the manufacturing establishments are not to be closed and thousands of persons thrown out of employment. It requires the running of the cotton mills of the United States less than eight months to produce all the cotton goods that are consumed here in a year. Between 1890 and 1900 the increase in our population was twenty-one per cent; but the increase in the value of our manufactures was fifty-four per cent.

In view of such figures as these it is not surprising that President McKinley, during the last months of his life, became a strong advocate of such reciprocity treaties as would enable us to enlarge our foreign trade. He saw not only the necessity of this if we were to be relieved of the threatened congestion, but he declared that only "a broad and enlightened policy" would make it possible to keep what trade we now have. Let the balance be against us and the hard times of a few years ago will rule throughout the land. It was in 1873, with the balance of trade against us to the amount of one hundred and nineteen million dollars, that grim disaster stalked over the land in such a panic as no one cares to experience again. And every year since then, when the balance of trade has been against us, or has been small, has been a year or period of hard times.

In the interests of its industries, in the interests of the workingman, the United States needs to cultivate the friendship of the Orient. At a time when the outlook is promising for great changes and developments in China, such as will make her trade of immense value, we cannot afford, by drastic exclusion laws, to drive that trade elsewhere.

It is not so much a question of what has been as it is a question of what now is. The Pacific does not believe that our trade prospects with China have been satisfactory during recent years under exclusion. But that aside, we are of opinion that if the question were fairly before the people of California simply as to the outlook for commerce, considering present conditions only, there would be a marked change in sentiment. Not a few of the readers of The Pacific who were pronounced for extreme exclusion have changed their opinion since the discussion began in these columns. Some have been moved by the commercial interests at stake; others by the ethical. The latter is, of course, the higher; but the lower helps to the general good result. God always uses the lower means as well as the nigher. Paul wrote of some who preached the gospel through envy and strife, but he rejoiced that it was preached even in that way.

The San Francisco Ministers' Meeting had the pleasure of listening, last Monday, to the Rev. Dr. S. H. Willey concerning early days in California. Sunday, Feb. 23d, was the fifty-third anniversary of Dr. Willey's arrival in California. He looks back now over those years, and sees wonderful transformations. When he arrived there was only one church building in California; that was the Catholic at Monterey. In that village of twelve hundred inhabitants, mostly Spanish, the little children were running about the streets growing up about as the dogs and pigs grew up; certainly, without any proper training for life. Dr. Willey gathered 60 or more of them together in a room arranged for that purpose and for several months gave them such instruction as he was able to give them with his limited knowledge of Spanish. After a few months regular preaching services were established, also a Sunday-school. Largely, the congregations at church were composed of the families of the army officers stationed at Monterey. Here was the very beginning of that Christian work which has dotted the hills and valleys of California with churches and school houses, the bulwarks of our civilization.

The thrust at the missionaries in China on the part of the Oakland Enquirer last Saturday was not justifiable in the face of all the testimony in their favor. Dr. John Henry Barrows said in one of his recent lectures at Berkeley: "The cause of the recent savage uprising of deluded Chinese against foreigners is not the missionaries and their teaching, but the cruel selfishness and diabolical greed of which European powers have been guilty." When Consul Goodnow of Shanghai was in San Francisco a few months ago, he said, before the Chamber of Commerce, that one reason why the American nation stood in so great favor in China was because the missionary had been an educator, seeking unselfishly the welfare of the people, in every way ministering to their best interests. And the Hon. John Barrett has said: "They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia."

The Pacific is indebted to Rev. J. L. Maile, Superintendent of Home Missions in Southern California, for the securing of the excellent articles in this issue on Southern California Home Missions.

The best thing to do is to do well whatever God gives us to do.

Home Missions in Southern California.

A New Testament Principle in Home Missions.

By Rev. John L. Maile.

A review of first principles in any important undertaking is often helpful, as when a surveyor verifies his lines by working back to the starting point.

In the light of modern discoveries and criticisms it is frequently assumed that the church of the living God on earth has seen its best days. To avert decay it must change front, discard supposed fundamental beliefs, and cease to rely on the mighty spiritual forces that have made it great.

That religious phraseology is to be recast, from time to time, is as true as that the human mind forms new concepts of truth and individual life gains new experiences. The marvelous growth of our language indicates the activity and extent of mental outreach in all directions. That Christian thought and life is to escape the most searching analysis is neither expected nor desired.

However, there is world-wide difference between the conclusions of unbelieving speculations and the searching after God that "believes that he IS, and that he is a rewarder of them that seek after him."

The practical, earnest Christian worker cannot permanently dwell in the atmosphere of criticism and denial of the verities which center in Jesus Christ. So doing, he ceases to be a believer and a worker. The proof of this statement is seen in the fact that aggressive, successful efforts to win individuals from a life of sin, are usually made by those who can say, "I know him whom I have believed."

This personal faith in a Savior takes us back to the starting-point of the Christian church. "The apostles continued with great power to bear their testimony to the resurrection of Jesus, their Master, and divine help was given to them all abundantly."

Is it not correct to say that the Christian church was founded in the days of Pentecost, that the foundation of the church was laid in Him who promised Pentecostal effusions of the Holy Spirit, to be abundantly shed upon his followers after his ascension into heaven?

This same Spirit "testified beforehand the sufferings of Christ and the glory that should follow." Prof. Drummond interprets the "glory" of Christ to mean the character of Christ. The character of our Lord may then be thought of as the foundation on which is built the visible church on earth. The character of Jesus Christ includes the moral quality of his personality, and his personality was revealed in the life he lived among men, by the "gracious words" that proceeded out of his mouth and by the matchless deeds that he wrought, culminating in the "one offering" of himself.

We emphasize the fact that the revelation of Jesus was not angelic, not super-mundane, but within the domain of every-day, common human life, and that his physical being, his human body, was the temple in which dwelt his divine nature.

A little Spanish princess, some time after receiving instruction on her innate royal superiority, exclaimed to her mother, "Why, my waiting maid dares to have hands like mine."

Reversing the figure Jesus "dared" to be "made like unto his brethren." He has "crowned with glory and honor" our common physical nature. The human body possessed by every man, woman and child is surpassingly dignified by the fact that in a precisely similar body the Lord of life abode.

Is not the incarnation a proof of the fact that the most effective disclosure of the world's Savior is by human embodiment, by human sympathy shining from a human face, uttered in human speech and exhibited in human actions? If so what an irreparable loss was occasioned by the taking away of the body of our Lord in the act of the ascension! Why could not Jesus have continued his risen, immortal life on the earth? Why could he not have been an undying preacher of righteousness and enduring life to every generation of men down to the present time?

Because he desired to have a more effective manifestation in the world. He will continue his incarnation, not in his earthly body, but will dwell simultaneously in many human bodies, even in each organized fellowship of Christian believers, commonly called a church. So Paul said to the Corinthian Christians, "Now ye are the body of Christ." So every modern church organization should be a manifestation of Christ to the world. What an acceleration of moral force, what increase of regenerated life, is secured by the continued indwelling of Christ in "the body" of the local church!

The central idea of home missions is the gathering, organizing and continuance of local churches. In aiding their existence we follow closely the New Testament idea. The Commission issued to every home missionary pastor thus instructs, "You are a *missionary*—one sent to seek and to save the lost. Foreigner or native, then, every soul within your reach should be sought out with the desire and determination to save it unto eternal life * * * that the people may learn, from the influence of your uninterrupted efforts, suitably to appreciate the importance of a settled ministry, and thus be induced and strengthened the sooner to maintain Christian ordinances without assistance from others.

The Business Man's View of Home Missions.

By the Chairman of the State Home Missionary Committee.

To my mind, no field offers such grand opportunities for successful Christian work and safe investment of money as does the Home Missionary field of our own beloved country today. Our Congregational Society, as it has pioneered civilization across this continent, has a record of which it may well be proud. Of the nearly 6,000 Congregational churches in the United States, more than four-fifths were organized by this missionary society, and over 3,000 of these have now reached self-support. Hundreds of thousands of all kinds of people, every year, from every country, have been landing on our shores, and the inspiring and patriotic watchword given by this society to the Christians of this land has been, and now is, "Save America and you save the world." Missionary work in foreign lands is good, and may it soon be more than doubled; but do we fully recognize the opportunity we have to "preach the gospel to all nations" right here at our doors? And opportunities, if not used while passing, we have learned, are gone forever. The New England States, and also our large cities, are largely controlled by foreigners. For Christ's kingdom, for our national Christian preservation, is it not imperative that we should give them the gospel? All Christians will agree that the greatest teachings known to the world are the simple, yet wonderful, words of Jesus. Perhaps, like the life-giving air we breathe, being so common, we do not fully appreciate them. Je-

sus' life was distinctly missionary in its character. He told his friends and neighbors, at the beginning of his ministry, that his mission was to preach the gospel to the poor, and to heal the broken-hearted. Later on, as a superintendent of home missions, he called his disciples together and sent them forth to preach the kingdom of God and to heal the sick. These missionaries returned, reporting directly to Jesus all they had done. What an inspiration his example and words have ever been to his followers in the home field, and today the true missionary at the front has his commission from the same Master, with the same gospel message to the needy in soul and body, and can have the same enduement of power, if these simple but powerful teachings of Jesus are spiritually understood, preached and lived.

O, what possibilities such a commission holds, accompanied with Jesus' own promise, "Lo, I am with you always." The hour has struck when a demonstrable Christianity is demanded as never before, and a full salvation for every need, of every child made in God's image, is of practical interest to the masses right now. Christian men and women, inside and outside the churches, are looking for paying investments, and the joy and privilege of giving is being realized by an ever-increasing number who are assured, by their own experiences, that it is more blessed to give than to receive. Great efforts and large amounts of money are being used by missionary boards, to evangelize the large cities and purify these great centers of humanity. This is well, but the conditions which confront this Coast, and particularly Southern California, are in many respects very different. Los Angeles and some of the smaller cities have self-supporting churches, but this great territory, with its eighty scattered Congregational churches, is largely a home missionary field, and $10,000 each year is sent here by the parent Society to help on the work, much of which sum is offset by what is raised by ourselves. This work is mostly in the small towns, the sparsely settled communities, the mining camps and oil fields. Material activity is intense on every hand, and this part of California is being settled rapidly by people from everywhere. Most of the early settlements had but few gospel privileges, and bad results have to be overcome now, where so many were neglected altogether. This must not be repeated. Southern California, at no far distant day, is destined to become densely populated. Its harbor opens out to our new possessions, and great railroads are building a highway for the international traffic of the world. The situation, climate and scenery of this section, make it almost certain that it is to be the natural show place of America.

As loyal stewards who live in this goodly land and are privileged to lay foundation work, what are we going to do about it? As patriotic citizens, whether members of any church or not, surely we desire a Christian people, with churches, schools and colleges, that are in every sense American. Devoted, consecrated ministers of the gospel of Christ, with their families, are already stationed where they can do the most good. I personally know most of these missionaries are there at a great sacrifice, with meagre pay, and very few advantages for their children. They are the skirmish line, valiantly holding the field the best they can, against infidelity, intemperance, indifference and kindred evils, hoping and praying for needed reinforcements of men and money. From a Christian standpoint, it seems to me it is our duty and privilege to sustain these people we have sent to the front. From a material point of view, it is surely a good business proposition, and if acted upon now future generations will rise up and call us blessed.

After fourteen years of intimate knowledge of the work in this field and of its present needs, I can truly say I know of no better or safer place for investment of money, or that will immediately net larger returns, than that given to home missionary work in Southern California. Foundations have got to be laid right now, for right things, if future success is assured; and one dollar invested now will do more good than ten dollars ten years from now. We all want to be up-to-date, twentieth century workers; we know our Master's business is pressing, and we are conscious that golden opportunities are sacred trusts. It is no time to fear, but to be of good courage, go forward, realizing the power of good is always greater than that of evil; and, being sustained by the precious promises of our Leader, we positively know tomorrow is big with blessings. Brethren, from my point of view, this is the time to take our money, spiritually "step out on the promises," in His name possess this land, and expect large things in the near future. *A. K. Nash.*

Pasadena, Cal.

Church Prospecting.

By William Horace Day.

The foreign missionary, in his touring, finds those who never hear the Gospel. The American pastor is better for a similar prospecting trip. Our energetic Superintendent of Home Missions, John L. Maile, arranged that two of us should spy out some new fields and visit some old ones. Near San Diego we left the railroad for a week's drive. The first night we had a warm welcome at Squire Maxfield's, in Jamul. This is the last outpost of the Christian Church. Every hour's drive brought us into wilder mountains and over higher passes. It is a new land, though an old one. The road was nearly parallel to the Mexican border. It was the old trail over which Indians and gold seekers came. The spirit of the Spanish missionaries, a century ago, which led them over this route, must supply these valleys with spiritual shepherds today.

Not Gospel Hardened.

One evening we met a little company of people in a school house. Two noble women are keeping up a Sunday-school. They average a regular service once in two years. In a place like that the preacher's message is not like drops of water on granite, for the human heart is wide open and waiting to respond. One man over seventy years old, as well as three children, decided to begin the new life. In the next preaching place we called the people together in the town dance-hall. A wide-awake schoolmistress was very anxious to have regular preaching there. "You can have no idea what it would do for these children. Not only for the religious help, but for the intellectual as well. They are bright enough, but they have no mental background for the best things in literature and history. I just can't teach these subjects. Do send a regular minister. If he could only come once a month, regularly, it would be worth everything."

An early morning drive brought us into a wide valley and near the uncompleted Morena dam. The glory of the land was in our souls. For miles the huge natural reservoir stretched out before us. At our backs a mountain cleft asunder by the hand of El Shaddai, only a few score feet of rocky wall with its steel core, and a great lake will be created sufficient to store water enough to change miles of desert wilderness into a garden. There is no reason why it should not become "a delightsome land," of whose people it shall be said, "All nations shall call you happy."

School house in which meets the church at Jamul, 20 miles east of San Diego, and which is our southeastern outpost for preaching. Beyond is a mountain district, to which we soon hope to send a minister.

What a Church Does for a Community.

It fell to the city pastor to preach twice the following Sunday, in churches a dozen miles apart. After the service at Dehesa we drove out of the fertile Sweetwater Valley and over the mountains to Alpine. All the week we had been in communities like those at Dehesa and Alpine. Many of the same sort of people had settled in them; the climate and natural environment were much the same, but the contrast in civic life was startling. The faces and appearance of the people one saw were as unlike as if they were thousands of miles apart and of a different race. There was but one important difference —the presence of a Home Missionary church. As I was welcomed by Mr. and Mrs. J. L. Pearson to their home, I found the same social as well as religious forces at work here which are in city Social Settlements. The religion of Christ was being preached with the freshness and power born of earnest study, and the pastor's home was setting its example of what the Master intended a home to be. Showing the contrast between a place without a church and one where regular service is held, the attempt to start a Sunday-school in one of the communities in that region is interesting. The only man who could be superintendent was unfortunately the most acceptable base ball umpire in the valley. As the game came at the same hour as the Sunday-school, it was the case of the golf-playing Scotch preacher who had uttered some strong words on the links, and was sadly saying to his elder who was with him, "I maun gie it up." "You'll no gie up the golf?" was the sympathetic reply. "Nay, nay, I'm no meaning the golf, it's the meenistry I'll gie up." So it was the Sunday-school, not the base ball, that suffered in that frontier town. The standards of life are totally different where there is a church. When one sees what the Home Missionary pastor can put into these little settlements, no one can wonder that our hearts were very anxious to see a circuit-riding preacher provided for those lonely people. The Niagra-like rush of our national life is no assurance of purity; the waters will only be pure as the remote springs which contribute to its current are cleansed.

Los Angeles.

The Dehesa church and congregation, taken by Rev. Wm. Horace Day after his sermon preached on Sunday, Nov. 3, 1901. Rev. J. L. Pearson, pastor.

The Prose of Home Missions.

By President George A Gates.

Prose or poetry is less a matter of form than of spirit. This is not only true of language, which is really a minor expression of life, but it is even more finely true of life itself. One's work is more than any language in which the work can be told. Whether one's work be prose or poetry depends not so much upon what the work is as upon the spirit in which it is approached and wrought out.

Nevertheless, it costs much energy of determination to make some kinds of work yield poetry. Some kinds seem to exude a rewarding poetical flavor as a fragrant and healing by-product. In the doing of other kinds one seems compelled to waste many units of energy in generating the requisite amount of inspiration to keep the heart warm and head clear.

The Home Missionary's life and work is of the latter class and the Foreign Missionary's of the former sort. Comparisons are as dangerous as odious, and one must make allowance for almost innumerable exceptions. But the very daringness of foreign missions has helped to carry the great work on. The "nerve" of a dozen far-scattered men and women with no resources but the spirit that is in them, going to live amid a great people with the deliberate intention to make that people over, from a manner of life of which they are proud and in which they are contented in proportion to their ignorance—that is an undertaking fairly attaining to sublimity in its ridiculousness. Yet it is that very extremity of seeming impossibility, that abandon of sight to faith, which makes the great undertaking swing forward of its own inherent impetus. The very desperateness of the venture adds to its attractiveness. There is a voluntary fling of high enthusiasm under which one makes the renunciation of home and fatherland, which will carry one through a lifetime of working and suffering and waiting. It would seem almost to make prayer easier, for the need is so abysmal. It would seem as if it might almost be demanded of the Almighty that He recognize such a spirit of self-sacrifice under so high and fine a motive, by sending rich streams of sustaining grace and omnipotent aid furthering the project.

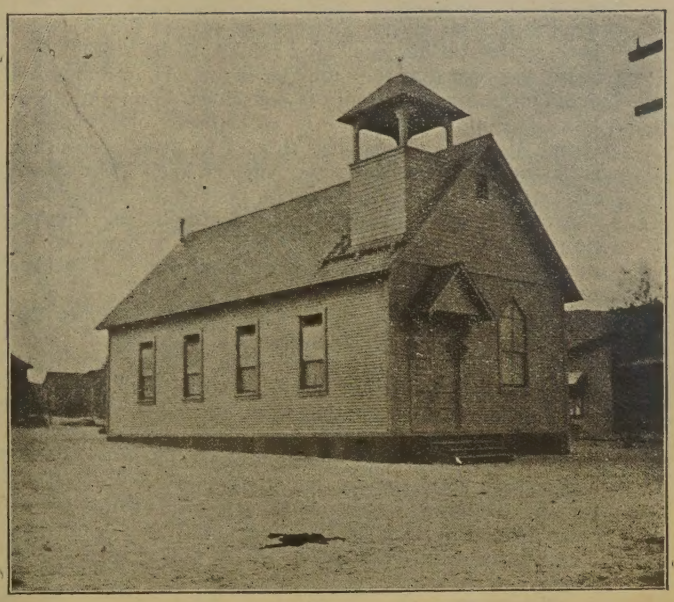
In Home Missions it seems somehow more a matter of sheer grit. Into that noble army men and women move quietly and no one notices the sacrifice of the decision to go there. There are no great meetings of farewell, no picturesque oratory, pathetic songs, sympathetic tears. Even in the foreign missionary's decision these are counted small matters compared with the really great facts; but even these are wanting to the home missionary. They are only mentioned here as typical of the deeper contrasts under consideration.

There is no comparison instituted here between the degrees of sacrifice in the two, the degree of courage required, the hardness of the two kinds of life, the difficulties in the work. All such discussion is worse than useless, in addition to being imprudently gratuitous. We are only considering the one factor of comparative prosaicalness, if such a mouthful of a word may be allowed.

The prose of the home missionary's work appears in another way. In foreign missions any little bit of accomplishment is enough to feed upon. Even if for years nothing in results appears, no one is seriously troubled. The headway of Christian missions into the strongholds of Mohammedanism, in the three-quarters of a century of work, is little enough. Those are still financially the most expensive missions of the American Board. Yet no one is particulaly discouraged. The persistent negative results rather add to the challenge to faith, lest we should admit the possibility of weariness in well doing. But no home mission enterprise on earth would have stood such a strain. Home missions demand more than a little result, and demand it pretty soon. Even great achievement is somehow no more than was expected, or even demanded. Morrison's waiting and working thirty years for his first convert in China would have been the occasion of dismissal or removal of ten successive men on the home field, with the record of ten dismal failures, if indeed the field itself had not been long ago abandoned.

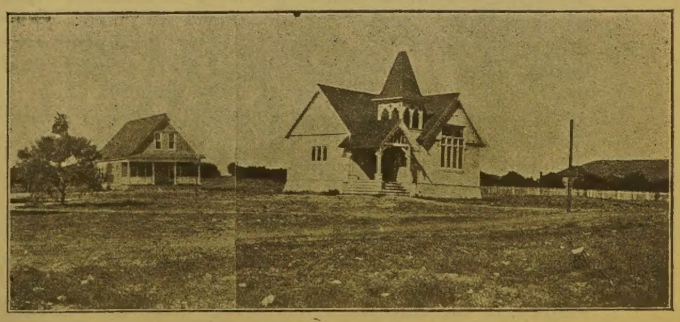
A concrete instance comes to mind. At a State Association of Congregational churches, pitifully small—not indeed the State nearly five hundred miles square, but the association of about twenty people, few largely because of the enormous distances—the State Superintendent was pleading with eloquent pathos for larger support from the national society for his most needy field. The reply of the New York Secretary present was, that results had seemed so paltry for the expenditures already made that it would be difficult to grant the petition. It seemed striking that the very ground of the appeal, the most deep and stubborn need, should be adduced as the reason why the appeal might fail! Yet the Secretary was probably right. There is no criticism of his position, but only citing of a fact in proof of the general contention of this little writing, that Home Missions are quite largely somewhat frigid, business-like prose. It comes pretty nearly to this, that no achievements are too early or abundant to meet expectations in Home Missions; no achievements are too late or too meager to miss congratulations in Foreign Missions. To refer to what is indeed only one of the works of missions, at home or abroad—namely, individual conversion—one convert from heathenism is ground for enthusiasm; a thousand brought into the church from the "world" at home are not beyond normal hopes.

Perhaps the most deadly prosaic fact of all is one difficult to put into words, for the reason that it is subtly spiritual. On many a Home Mission field there is a combination of indurated resistance to moral enthusiasm; of indifference to spiritual realities—not raw and natural and stupid and ignorant unresponsiveness of heathenism, but indifference of long practiced inertness, of toleration of the high call of God to man. Heathenism may be pachydermatous, but home heathenism is calloused, and there is more hope for the fomer. The greater hopelessness of those who have become hardened in sinning against the light is well known. And sometimes this spirit ripens from contentment in sin into a decay of death, in the pride of being above repentance and the



BARSTOW CHURCH.

Barstow is an important division on the Santa Fe system, 141 miles from Los Angeles. Trains here unite and separate to and from San Francisco. Some 70 families and numerous transients compose the population. Within a year our church, the only one in the place, has been organized and includes some 25 members, and the house of worship has been erected, mainly by local contributions. Rev. C. S. Billings has been the efficient leader in this enterprise, and the railroad has extended much encouragement. Full congregations attend the Sunday services. Sunday-school is maintained and a weekly prayer-meeting.



LEMON GROVE CHURCH AND PARSONAGE.

Lemon Grove is a typical Home Missionary field, and is allied with three other churches under the care of Rev. Arthur Farnworth. Organized in 1894, it has some 35 members, and 40 families are included in the parish. As the name implies, it is located in a lemon-growing region, and is situated on a railroad eight miles east of San Diego. The attractive parsonage was built through the very earnest efforts of Rev. A. E. Bradstreet, supplemented by the gifts of his people and contributions from neighboring friends and several donations from the East. Rev. Mr. Farnworth and family are the present occupants.

need of it. This is they "that are at ease in Zion"; "who hath settled on his lees," and refuse to be "tilted" any more, in order that they may be saved. If an individual or a church or community is conscious of sin and need, there is hope for any degree of badness. But many a Home Mission field has just this for its utter prose, that is has no such consciousness, believes itself to be above any spiritual needs, patronizes instead of respecting, churches meets with indignant resentment any suggestion of better ways or higher life, and demands of its ministers subservience instead of leadership in moral reform or spiritual enterprise.

Is all this discouraging? It is designed to be just the opposite. Such hard facts constitute an appeal to all that is bravest in men and women. There are never wanting those who count it all joy to be such followers of the Master as even this work demands. Probably America, west of the Mississippi, will never appreciate what it owes to Home missionaries. Their reward is higher than appreciation; it is the quality of civilization they have helped to create in those regions which are to be more and more formative of this nation's destiny as America swings into its fuller tide of power amid world affairs.

Claremont.

Impressions of a Home Missionary.

By Rev. George F. Mathes.

I have been requested by our Home Missionary Superintendent to prepare a brief outline of the conditions and work of the Perris Congregational church. The more one becomes acquainted with a community, the more its life becomes known, the more complicated its problems appear.

No doubt, some characteristics are common to most, if not all, Home Missionary churches. Still others have characteristics peculiar to themselves. In this article I shall endeavor to present the impressions of this Home Missionary parish as they appear to us, leaving it to the reader to decide whether they are peculiar or common.

We are a small community, yet quite cosmopolitan. The people of this valley are mostly from the Eastern and Southern States; there are, however, quite a number foreign-born, besides a sprinkling of Spanish, Mexican and Indian races. The social lines not being closely drawn; the people are thrown together quite promiscuously. To deal with so many racial characteristics naturally makes the religious work more difficult.

The community derives its support principally from the following sources: the gold mines; hay and grain, the products of dry ranching; fruit and alfalfa, the products of irrigation; besides honey, butter, eggs and the lesser products of the farm. In the hills, south and west of Perris, are found a number of gold mines. The working of these mines is, however, often uncertain. This uncertainty works an injury to the business of the community, in the enforced idleness and often the removal of the miners and their families. The dry years of the past have been especially trying upon those engaged in dry ranching. At one time much was expected from the Bear Valley Company in the way of supplying water for irrigation purposes. The failure of that company to supply the water contracted for threw the ranchers back upon their own resources. They were compelled to work out their own salvation in regard to the water problem. Development of water from subterranean sources was then commenced. There are at the present time about forty wells in the valley, whose combined capacity exceeds 1,200 inches of water. All of this has been developed in the last three or four years. Thus the uncertainty of mining, the scanty rainfall, the failure of the Bear Valley Company to furnish water, the expense of developing subterranean water, along with other things, have created a feeling of unrest and dissatisfaction among the people. The result was a shifting and moving population. There are, however, many indications which point to a brighter future. That better days are coming is the opinion of the people at the present time.

The past history of the church well demonstrates this fact of transition. Since the church was organized, fifteen years ago, 216 persons have entered its fellowship. Today it has a membership of 71. During the first five years of its existence 82 persons were received into membership. Only one of that number is a member at the present time and she was the seventy-fifth person to join. One-third of the present resident membership have been received during the present pastorate of three years. The president, the three members of the board of trustees, the president of the Ladies' Aid Society, the president of the Ladies' Missionary Society, the Superintendent of the Sunday-school, have joined the church in the last three years. Despite all these changes the church has been able to hold it own. Both the church and parsonage are good, substantial buildings and in good condition. We have no debts and have always been able to meet all our financial obligations. We are not discouraged because of the harassing conditions of the past, but instead look to the future for the better days which will surely come.

A word in regard to church attendance. Taking into consideration all things, the attendance at the regular church services is remarkably good. The Sunday evening service is not a difficult problem with us. As a rule the evening audience is larger than the morning audience. In this respect there has been a change during the present postorate. Special effort has been made to bring the people out in the evening. We have had special music, and different series of sermons and lectures. In this way many were induced to come out to the church services. This was so especially among the young people. We often have as many men as ladies at the evening service.

During the last three years, I have delivered four series of sermons and lectures. The first was on the Old Testament characters, the age in which they lived and the civilization which surrounded them. The second was on "The Life of Christianity," commeuncing with the birth of Christ and closing with Hildebrand as Pope Gregory VII. The third was on the Reformation of the sixteenth century. The fourth was "The Antithesis of Character." At present I am planning a series on the founders of the different denominations. I think this is one of the ways to solve the Sunday evening problem. In this connection I might add, while my sermons and lectures are nearly all written, yet I take neither notes nor manuscript with me into the pulpit. I might add much more concerning this particular parish, but think this sets forth sufficiently our condition.

Perris, Cal.

The Bishop Should Be Blameless.

When Brechin hall in Andover was dedicated, Professor Park prepared for publication a highly eulogistic article, giving a history of the sturdy Scotchman who had generously given the money for its erection. Some one of the professor's friends, complimenting him upon

the sketch, added humorously, "But I had not heard before that Mr. Smith had died." It was a common remark that a man could well afford to die if he could have Professor Park to write his biography. But here was one whose praises went beforehand. "Taffy," it has been said, "is sometimes better than epitaphy."

An account of the work of Home Missions in Southern California cannot be written without a large reference to its first two superintendents. We shall say nothing which can be gainsaid by any of our workers of the last fifteen years, and we shall use a wholesome self-restraint, for we are writing about two unusually modest men who are still alive, and we do not care to offend either by seeming exaggeration.

The Society was especially fortunate in the selection of its first superintendent, Rev. J. T. Ford. The writer was once riding from the Santa Fe depot to Pomona when some one in the company volunteered an account of the various churches in that thriving community. "But," he said, "the Congregational church is the live church, because it is filled up with Yankees." Mr. Ford is a genuine Yankee. He was born and educated in New England and his first and long pastorate was at the foot of the Green mountains. After a brief service in Florida, and a difficult but successful pioneer work in San Bernardino, at a time when the building age of Congregationalism was upon us and a wise organizer was needed, he was called to be our first Superintendent. That was "the nick of time," and our church made good use of its opportunities. Though modest, it rooted itself deeply. We have lately consulted some of the flaming newspapers of that day, and it is interesting to note that while many of the ambitious projects, then loudly advertised, have miserably failed, the little churches that were so wisely planted have lived; and, though through many discouragements, have grown in strength and usefulness.

Mr. Ford is as genuine a man as was Abraham Lincoln in his way. He is a Christian gentleman, though not after the Chesterfield pattern. He is a man of fine sensibilities, of real literary taste; but in these last years he has been willing to die daily, and has waived his natural predilection for quiet study that he might give himself wholly to the active work of his office. His annual reports, and particularly his last historic sketch, will compare favorably with the very best of their class. I used to wonder with how little friction he moved forward among the many discordant elements and ambitious aspirants. He completely effaced himself; he was never tenacious of his own opinions; yet he always led by his own weight and his thorough command of the situation. We can hardly name another more unselfish or less self-assertive. He was conspicuous by those "startling absences" which Rev. J. H. Jowett, Dr. Dale's successor, points out in a recent sermon: "He shall not strive nor cry, neither shall his voice be heard in the streets." No one could wrangle with him, for he would not "strive." There was nothing loud in his manner; "he did not cry." While his was an out-of-door religion, you could not hear his voice in the streets, advertising himself. I do not believe he ever found time to count up how many miles he had traveled, or how many lengthy addresses he had made, or how many officious pretenders he had put the extinguisher upon. When the Society had not the money to help some weak church he was often quick to stand behind the preacher and say: "Go on. I will be behind you for all the deficiency." There is hardly a church in the South of our order but Mr. and Mrs. Ford have a substantial investment in it. The college has had not only his counsel from the first, but no small financial help. While still in full possession of all his faculties, at his own volition he stepped down most gracefully from office, lest all unconsciously he might be in the way of progress.

Mr. J. L. Maile, in his way, is equally qualified for his responsible work. He began as a brave fighter in fifteen battles, with carnal weapons, in the war of '61, and ended up—almost literally—in Andersonville prison. He has been the successful worker in three of our great national societies and in various States. His acquaintance is almost continental and his wide experience serves him now in good stead. He came to Southern California in part for his health, and he is already one of the best advertisements for our climate and the benefit of hard work. Long since he forgot he had been a sick man, and his usefulness and zeal have been every year more apparent. Aside from all his administrative work, he is intensely interested in the spiritual condition of the churches. His heart is on fire that Christians may be aroused to their great opportunity and souls may be brought to Christ. He is not ashamed to declare that our chief work should be the saving of souls. It was but a few Sundays ago, as I was coming out of the church, that a friend met me and said, "I have never listened to a more rousing appeal than we have had this afternoon." The writer himself had been the minister of that church, but the speaker that afternoon was Mr. Maile. Under such leadership there ought not to be one slumbering church. *A.*

A Mountain Field.

By Rev. J. L. Pearson.

Would you like an idea of mission work in the mountains of Southern California? Taking Alpine as the centre to Descanso, 12 or 15 miles and 2,000 feet higher, Dehesa, 8 to 12 miles, and several hundred feet lower, Flinn Valley, in another direction, Eureka, Saccotara, etc.—between, betwixt, and beyond? Perhaps yesterday's work and today's *rest* will serve as an example.

Up at early dawn: for the horse must be fed and morning work "done up," that we may start at 8:30 for our ride of eight miles there and back; for, being down hill one way and up the other makes longer in that proportion, and being on the south side of a mountain at noon, with a vertical sun and no breeze—well, it is warm, especially in the summer, which in that locality is every month in the year. Service at 10; Sunday-school at 11; start for home at 11:45, and "push on the reins" so as to reach there in season for Alpine Sunday-school at 2, eating a dry lunch as the horse crawls. Service at 3, and when the last hand is shaken and home is reached at 4:30 p. m., am thankful our people are too scattered for an evening service.

Monday is my resting day, and this is a sample of how it goes. Finished my morning work, and happening to think of a little writing which *must* be finished, had just settled to the work when, "Ho, Mr. Pearson, Mr. J. died last night and they wish you to make arrangements for the funeral"; and if not there, the afternoon would have found me several miles from home, at a sick bed.

The next day, as far over the hills and down into a canyon so deep it seems as if the *crust* must be thin. Next day, 12 miles in another direction. Friday, five or six the other way; and Saturday, gather up the loose ends for Sunday: preparation must be made between times. It is up hill and down; in some places we can see the ocean, fifteen miles in a line through the mountain rift; in others, it seems as if one hundred yards

would bring us against a blank wall, unscalable to anything but a lizard. When there is a fifth Sunday in the month I hold a service at Descanso; and the twelve-mile trip is a good three-hour one. One Sunday, when I arrived, the two stores and hotel were surrounded with horses and ponies; Johnny Combs' store with Indians eating watermelons, while the squaws and pappooses were rolling in the shade of the trees. There was to be a horse race that afternoon, and it was a question whether that or the preacher would have the largest crowd. There is plenty of work here, and sometimes I wish some of our Eastern friends were here to enjoy the solitary and rough rides; for here and there, just over the brow of that sharp hill where you expect to find nothing, under that clump of trees, behind that spur, across that canyon—but how to get there?—are little homes, Eastern faces, cultivated minds, warm hearts, glad to welcome the minister and hear the gospel message. How came such in such nooks and corners? "All that a man hath will he give for his life"; and the health of some dear one is sufficiently dear to entice many of them from Eastern privileges to a rugged, self-denying life in these mountains.

Alpine, Calif.

Our Spanish Work.

Alden B. Case.

Before the coming of the Americans the Spanish-speaking population of this Coast was under a system of strict religious care. While gospel truth was not prominent in their teaching, the missionary activity of the old Spanish Fathers was worthy of high admiration.

Rev. A. B Case, Leader of Spanish Work.

With the decline of the Missions and the incoming of the new civilization, the religious condition of these original inhabitants suffered more than is generally understood. Spanish California was a needy field for missionary enterprise when Eastern settlement first began. Protestant Christians have planted themselves here; they have taken care of themselves; gospel institutions have grown strong; missionary streams of influence are flowing out toward home and foreign fields. These people whose beautiful land we have taken are still here, crowded to one side, and still in the old darkness!

The efforts which have been made in their behalf have been shamefully insignificant compared with their need, our ability, and Christ's command. Previous to 1896 only one denomination (Presbyterian) was attempting to do anything for the Spanish neighbor. In the last five years interest has much increased. The California Spanish Missionary Society was organized in 1897, and has maintained Spanish preaching services and pastoral work in fifteen communities, with occasional touring through a much wider region. Several scores of Mexicans have been led to confess Christ, as a first-fruits of this seed-sowing.

The work initiated by the inter-denominational society is slowly extending, although much of its original field has now passed to the control of regular denominational missions.

The incoming of the C. H. M. S., with an extended hand of help for California Spanish work, is a matter of much satisfaction to all concerned. This Society will now accept, as pertaining to its own field, those stations of the inter-society work which have been conducted under Congregational auspices. These are: Pomona and vicinity, Santa Ana and region, Ivanhoe and Vernondale. The two former of these comprise Spanish parishes each of which might alone engage all the powers of an able missionary. Yet Bakersfield, with its hundreds of Spanish, and the Indian country at our South, are calling for help, and some must be given.

The C. H. M. S., in making appropiation for a Spanish missionary in California, does so in the belief that the larger part of the sum required will be contributed by friends here, and this will doubtless be the case. The California Spanish Missionary Society is largely Congregational, by membership, by contributions, and by work being done. As its missionary, I am now employed mainly in the Congregational part of the society's field. For the present this friendly co-operation of the two societies may continue, the California one being practically an auxiliary, as far as its Congregational element is concerned.

The new year has opened with conditions of unusual encouragement. The Word is received with reverent attention and a number have professed a change of heart. Two were baptized and received to the Pomona church last Sunday, one a bright Puerto Rican. Others are considering a like public confession of faith, and former converts are becoming fruit-bearing Christians. There is a large room in this work, friends, for your interest and prayers.

Avalon, Catalina island.

By Rev. C. W. Williams.

A community church amid the distractions besetting a summer resort and tourist center—the undertaking is as difficult as it is important. Comparatively few people make homes here, and many of those who do are not churchfolk.

For years a devoted few have labored, while brave men and true have led them. This nucleus had the staying quality that kept the flag at the top of the staff, no matter how severe the conflict, and no Avalon pastor has ever advised the surrender of this Ladysmith.

During the past two years (the period of which the present pastor can, of his own knowledge, write) there has certainly been advance. The permanent population has increased, community enterprise has become more aggressive, and Avalon real estate has risen in value. Winter, as well as summer, is bringing increasing numbers of visitors; and the interval between "seasons" grows shorter.

The Church has been encouraged by significant additions. The Sunday-school has more than doubled. There has been marked gain, both in local expense and missionary offerings. The work among the young people is developing, and at this time of year there are evening classes each Tuesday and Friday. A well-equipped reading-room has been of some use to the community, but what Avalon needs is a Men's Club Room on the

beach—a substitute for the saloon. We are hoping that the Banning Company will soon take important steps toward the establishment of such an institution.

We have now been in the new parsonage a year and half. To the $300 already available, we succeeded (with $200 from the C. C. B. S.) in adding $1,100; and a building representing (inclusive of certain furnishings) the $1,400 is an object of community pride and of the enthusiastic appreciation of the stranger within our gates. This meant real self-sacrifice in more than one instance, but it is worth the cost.

Our latest achievement is the transformation of our church interior. Opalescent glass has been placed in the pulpit alcove windows; the walls have been repapered with a restful olive green; and new and handsome folding-chairs have been purchased. These improvements cost $600, and only the paper on the walls would be of no avail were we in a position to begin at once to build a new church.

The new church should be the next undertaking. The present structure must ever remain inadequate. We need a building that would cost $7,500, with a seating capacity (inclusive of Sunday-school rooms) of six hundred. On this island a church other than architectural must always be an anomaly. Probably no one who has not lived and wrought here can realize to how many people this church ministers in the course of a year. In its unique setting, our building must leave an abiding impression with pilgrims from everywhere. What a memorial a church edifice, worthily representing California Congregationalism and Christianity, would be for the man who should erect it.

The Avalon contingent has every reason to thank God and take courage. Gradually our community church is being strengthened, while much of our work which, under other conditions, could be organized and tabulated, has a world-wide area, and an influence that can neither be weighed nor measured. The deep interest of the passing procession, manifested as it is by word and very often by deed, is not the least of the gratifying features of this unique work.

Woman's Home Missionary Union of Southern California.

The Executive Committee of the Union met at the First church, Los Angeles, a few days since, filled with thankfulness that Mrs. Day, the President, was able to be present at the meeting.

Careful reports were given of the work of the Union to date. The Treasurer's report was encouraging, in that it showed more money in the treasury than was there a year ago at this time. Discussion of reports was followed by detailed plans for the Annual Meeting, which is to be held with the First church of Pasadena in April.

It is hoped that all the auxiliaries will so fill the next few weeks with prayer and hard work that the Annual Meeting may be a time of rejoicing for us, because the full sum of $3,000, which is our aim this year, is secured.

It is expected that Mrs. L. P. Broad of Kansas will be with us at the Pasadena meeting. Full notice will be given soon. In the meantime, any one desiring information about the meeting may correspond with Mrs. H. D. Norton, Pasadena. Churches and pastors who desire to have Mr. and Mrs. Broad address them during the month of April should write to Rev. John L. Maile, Los Angeles.

COMMUNICATION FROM THE PROGRAM COMMITTEE.

In preparing a program on the Christian Chinese of America, we have found it difficult to find material in the best form for sending to auxiliaries. The surest and most interesting intelligence must come from the workers themselves, and we recommend that each society interview one or more of the Superintendents of Chinese Missions, who will be glad to pour out their story of progress or discouragement, of hope or fear, as they experience it from week to week.

This work has been a quiet one; sometimes the seed sown has lain for years, apparently forgotten, when suddenly a new teacher or a new influence arouses to rapid development and growth, and we have a steady, faithful witness, who will give his life before he will give up his "Jesus religion."

Any Christian worker among the Chinese can tell of living witnesses, who show the lifelong service of devoted Christians, and who can tell the marvelous results that have accompanied missionary money sent by these men, to educate, enlighten and christianize their fellow-countrymen.

Whether we believe in a strict Chinese exclusion act, or believe that restriction of immigration in general is wiser and fairer, we must admit that we are far behind our Master's call and example unless we do our utmost to evangelize those already here, who will become a mighty power for evil or for righteousness, as they return to that greatest of all nations—China. *M. H. D.*

MONTHLY PROGRAM.

Subject: "Our Back-Door Neighbors—the Chinese."

1. Devotional.
2. Congregational Work among the Chinese During Twenty-five Years.
3. The "Geary" Law—Shall We Favor Exclusion?
4. Strategic Value of Our Chinese Work.
5. Christianized Chinese in Relation to the Evangelization of China.
6. Chinese Homes in Our Cities—Work for Women and Children.
7. Stories of Chinese Founded on Fact.

Consult Quarterly Letters, issued by Dr. Pond of San Francisco, and A. M. A. leaflets; also supplement to U. S. Revised Statutes, Vol. II, the Geary Law, and discussion on Geary law in North American Review of September, 1901, in The Pacific for December, 1901, and January, 1902, and in other current periodicals.

For supplies on all Home Missionary topics, address Mrs. E. C. Norton, Claremont, Cal.

The Resignation at Santa Barbara.

To the Editor of the Pacific: The members of the Congregational church of this city received a great blow last Sunday, when its pastor, Rev. Frank S. Forbes, presented to them his letter of resignation as pastor, to take place the first of June next. According to the agreement he was to give three months' notice before severing his relations with the church; the church was also bound in like manner. He requested to be released from his his pastoral duties, and will supply the pulpit for the next three months, for which we are duly thankful, for it is very hard to let our beloved pastor leave us. In May he will have completed seven years of faithful service. In that time he has brought into the church one hundred and fifty new members, and through his influence largely the church has contributed $5,250 to benevolence. He is a great reader, has a most remarkable memory, and has sifted all the isms of the day to their foundation, but preaches only the religion of Jesus Christ. He never reads a sermon, but talks extemporaneously, is never at a loss for a word, and never calls one back. In fact, it will be hard to find his equal.

Mr. Ford has been called to take charge of the Mc-

Kinley Memorial Home for Boys in Los Angeles, a most worthy and important institution, one which should be supported by the whole State. I want to quote from a speech by Governor McLean of Connecticutt at a dinner given the 22d of last December by the New England Society of New York. He says: "The yellow peril of America is not in China; it is here. The white man's burden is the ballot, and the intelligent ballot that is too lazy to cast itself once is as dangerous as the ignorant ballot that tries to cast itself twice. I want to say to you that in the diary of the boy today is written the future of this nation. The boys that are running loose in the city of New York tonight twenty years from now will make this city a glory or a disgrace. I would not underrate the value of your libraries, but it seems to me that they are the apex rather than the base of the civic pyramid. A boy that has fed at the breast of crime and ignorance for twenty years may get into your jails, but he will never get into your libraries. The church and the schools and the press do much, but they do not do all that must be done. In those old days, in those old Puritan days, profane and disobedient children were in law punishable by death—seldom or never in fact—but they did respect the law and their betters, and they were home nights, and they were being taught that happiness and success lay in doing something useful in the world. It will cost you something to watch the boys, but it will pay you better in the end—a thousandfold—than watering stocks."

Do these words not apply to every city and town in the United States as well as to New York city? This is the work Mr. Forbes has been called to undertake—to look out for the young boys who are without father or mother or friends, to give them a home, to teach them to earn their living on the farm as farmers, to learn all trades, and keep them as far as possible from the evil that is in the world. What more noble work could he undertake? And he is admirably fitted for just such work, and I trust he will receive help from all over the State. *Chas. P. Low.*

Santa Barbara, Feb. 19, 1902.

Dr. Washington Gladden Concerning the Religious Paper.

Speaking not long ago to country churches of the need of the religious paper in the home, Dr. Gladden said: "We are proud to say that the periodicals that tell of farming and stock-growing are on our farm-house tables. We find time also to attend the farmers' institute and enjoy the spicy teaching of the men who take a broad view of agriculture. Fashion monthlies also we must have, or there would be no peace at home. The county paper, too, with patent insides, often two or three such. We must have the gossip of the country, of course. Of late we are even taking the daily from a neighboring city. It would hardly do to let the baseball match get away. And if we should fail to be informed as to each day's cyclones, floods, fires, robberies, murders, or lose the sanguinary particulars, why, life would be dreary enough. But when it comes to knowing what the King of kings is doing in the world a great many of us have a stock of excuses ready. 'We take so many papers already. We get no time to read them.' —— dollars a year. Why, we can get as big a paper for a dollar! Why, you must think we are made of money!' And so we do not know what the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres, our crops and our stock. Not realizing that we and our little churches are a part of God's great army that is conquering the world, we are liable to grow petty, complaining, fussy, critical, quarrelsome, childish. Our work as Christians is naught. The local church goes down hill, and the weaker it becomes the harder it is to harmonize."

A Woman's View of What?

Rev. George C. Adams.

Because of some remarks made in the San Francisco Ministers' Meeting I was asked to prepare a paper on the topic, "Preaching for Men." It was partly because my reasons why more more men do not attend church were new to most, and partly because I have the privilege of preaching to audiences that are about half men, as they ought to be, at all times. The paper which followed was the result of my observations during a quarter of a century in the ministry, and dealt with the real problem which ministers in most churches are facing, and on which they are asking for light. After the paper was read the editor of The Pacific requested it for publication, and it was handed to him and he used it entire. Now comes an issue of the paper with a long, beautifully written article headed "A Woman's View of It." The "It" referred to is not in any sense the topic of my paper; the writer has singled out three disjointed sentences from the whole, has given no explanation of my context, has entirely forgotten the topic of my paper, and has gone off into the usual glorification of woman. She has done it well, but she has been thoroughly feminine and illogical in doing it. My quoted sentences were never intended to deprecate woman in the least, and I was careful to say so. She admits that I said so, and then proceeds to do just what I said she would do; her prejudice was entirely against the truthfulness of my statement, so she takes it for granted that I meant something else, and argues on that basis. It looks like a case of that peculiarly feminine mania that is prevalent, that makes it impossible for the patient to see anything in print except what relates to the supremacy of woman, and always keeps lance in rest, prepared to transfix the audacious individual who dares insinuate that a woman can not do everything that a man can do.

Will she kindly shed a little light on the main question of my paper? No sane person doubts that the preaching that interests men also interests women. The writer of that article certainly ought to be aware that the audience at a woman's college and the female part of the average church audience are two very different gatherings. It is a delight to preach to any college audience, men or women. It is homogeneous (pardon the masculine) and catches the speaker's meaning all at once. The average church audience is not, and the subject has to be treated in many different ways before all the hearers have grasped it. It was exceedingly illogical for the writer of that article to use a college audience in connection with what I argued in my paper. The manner in which it was done was perhaps unintentionally, but none the less really, unfair, and calculated to put me in an entirely false position before the public.

Another peculiar and unfair use of my statements is that where the illustration of an audience of ninety-nine women and one man is made to do duty to make it appear that I think it will take less brains to preach to the ninety-nine women than to the one man. The deduction made by that writer is entirely gratuitous. I said that the ninety-nine women were present and sympathetic; surely there is more merit in winning an audience that is not there, and are entirely unsympathetic, than in simply preaching to an audience that is present and sym-

pathetic; the question of the amount of brains involved does not enter into the matter at all. We praise Paul for his sermon on Mars' Hill because he made an unsympathetic audience listen to what they were determined not to hear, and won a bishop from among them for the church. I do not see why it is not just as heroic to attempt to win a lot of men who are determined not to attend church, or at best are entirely indifferent to the subject of religion. Is it possible that the "New Woman" does not care whether men come to church or not?

The question of the real difference between the male and female minds has not yet been worked out; scientific people are doing something with it, but they have not yet settled it. The question of woman's inferiority to man was not even hinted at in my paper, and it is illogical and unkind to make the implication, as this writer does, that in some way it was there. It would go a long way toward settling the mental relation of the sexes if women could hear the statement made that there is a difference without being insulted. As a student of humanity, who has for many years been trying to lead people to Christ, I affirm that there is a difference, and so far similar education has not succeeded in obliterating it. The difference, as I see it, rather gives woman the advantage, as the measurement of the brain gives her a relative advantage over man, comparing the brain with the size or weight of the whole body. But I am not permitted to give the results of my own experience without being taken to task for it. I alluded to changing conditions in woman's work, and spoke of probable changes in the whole question in consequence; but that has been overlooked, and the writer has been so anxious to make a point for woman that she was willing to place me in an unjust light before the public.

We ministers are dealing with a condition; it is thrown in our faces at every turn—the press harp upon it, the enemies of religion gloat over it. Some of us are trying to change the conditions; we do not see why men as well as women should not be at church every Sunday. We are not much helped in our efforts by the disposition to pick out every word we may say on which there can be any difference, and magnify it into what it does not mean. We are not likely to undervalue woman; the church is made up of her, and can not live without her; her labors and sacrifices confront us at every turn; the question that bothers us is, why are not her husband and brother and son right beside her in the house of God? Will the new woman please help us solve this? If, instead, the new woman lets the club and social side of life take all her time, and make her what man has already become, then we shall devoutly wish woman was not quite so new.

Rules of Politeness for Children.

1. To be polite is to have a kind regard for the feelings and rights of others.

2. Be as polite to your parents, brothers, sister, and schoolmates as you are to strangers.

3. Look people fairly in the eyes when you speak to them, or they speak to you.

4. Do not bluntly contradict any one.

5. It is not discourteous to refuse to do wrong.

6. Whispering, laughing, chewing gum, or eating at lectures, in school, or at places of amusement, is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife, or pointer, hand the blunt end toward the one who receives it.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Disciples Scattered. (Acts viii: 3-13.)

Lesson X. March 9, 1902.

Probably the most unnoticed word in chapter vi is one of the most important—"Cilicia." No personal mention of those who were of this section of the country is made at that part of the narrative, but a few paragraphs more and we stumble upon the single sentence, "And Saul was consenting unto his death," which makes "Cilicia" glow with meaning, as we think of a young, educated, bigoted lawyer, just selected a member of the Sanhedrin, who disputed with Stephen. The champion who could not withstand the wisdom and the Spirit with which Stephen spake thought he discussed the only way in which this new cult could be withstood, and immediately headed a persecution intended to destroy it, branch and root. Saul was not as wise as his instructor in law, Gamaliel, or at all events his youthful blood had reached the boiling-point and eminent counsel was given to the winds. The great truth in Gamaliel's logic had a forceful illustration in the result of Saul's tactics against the Christians—"If it is of God ye will not be able to overthrow them." But even more suggestive is the fulfillment of that other word, "Lest haply ye be found to be fighting against God." What a prospect for a youthful zealot of Judaism! "Jehovah will be glorified by the extirpation of this sect, and the wiping out of this Name." What an awful retrospect—"I was found to be fighting against Jehovah!" Paul never forgave himself for his course, though he declares it undertaken in ignorance, and magnifies that divine mercy which could forgive, restore and use one who, in the retrospect, was found to have been a "blasphemer, a persecutor, a despiser" (I Tim i: 13). Setting aside the possibility of a man being a blasphemer and persecutor, or even a despiser, in that sense in which Paul used the word, how many are pursuing a course, which, in the retrospect, will be discovered "against God"—his purposes, his plans, his way. No one needs to be a bad man, to reach that point; the awfulness of it is that, like Paul, he may be a moral but mistaken man. If the slayer of our late martyr President saw anything after the commission of that awful deed, it was that he had perpetrated a crime far worse than the murder of a president, for he had arrayed himself against everything represented in our chief executive, against the whole system of righteous government, against law and order and what is making for the best interests of a mighty Republic of seventy millions of souls. The divine call to repentance becomes a stupendous thing when viewed in the light of his economy, as well as of his Person. Gathering the story contained in this chapter, three things are noteworthy:

I. The Sway of Evil Forces.

The scene is laid in the city of Samaria, whither a Jew, by name Simon, had come. He was the agent for the development of the evil forces, being an adept in the "black art," practised during all the centuries down to the present among Orietnal peoples by sharp and tricky men. That Simon was gifted with a greater than ordinary share of natural ability is readily seen in the legends narrated of him by Justin Martyr a few years later, for there must always be native ability back of incidents of unusual nature attributed to men's deed's, or even of stories amounting to myths, connected with

them. It is the familiar story of marked talents employed for evil that presents itself to us here. Simon is a type of all who use their powers to seduce their fellows. You may see him in some of the political bosses, whose evil effrontery corrupts a great city, an entire police force, or a complicated political machine. He is still abroad in the promoters of such schemes as the lotteries, which appear to have such a bewitching effect on multitudes. The devil's agents are numerous and able, and Simon the Magician still works for him. Notice the methods that he employed. He managed to amaze them by his deception. Just what he did may not be known to us; but he gave himself out as some "great one," and it has been suggested that this was along the Messianic line. As Gamaliel had hinted, there were not wanting men who posed as the Messiah before the Jews, and met with considerable success in obtaining a following. The same Messianic hope that inspired the Jews permeated the Samaritans. Though they had been of mixed blood from the time of Israel's captivity, the Samaritans possessed their own Scripture and temple at this time, and the extent of the Messianic expectation among the people can be gathered from the words of the Samaritan woman in Sychar: "I know that Messias cometh which is called Christ; when he is come, he will tell us all things" (Jno. iv: 25). It is not at all incredible, therefore, that Simon made capital of this expectation, and so far succeeded in his deception that they all "gave heed, from the least to the greatest, saying, This man is that power of God which is called Great" (v. 10). The method employed for the development of evil powers can be summed up in the one word, deception. Start with the story of Eden, trace their spread through the world from that time to this, and see whether the trail of the serpent is not Deception. And, to make it worse, it is deception upon a half-truth in a majority of cases, which accounts for the ease with which human beings admit evil forces to their lives. The result is in keeping with the scheme; it was an effect following a very active and powerful case. The people of that section were captured, and placed themselves under the influence of this man, an influence resembling that exercised by medicine men among the Indians, fakirs among the Hindoos, etc. Into the field thus occupied we see the

II. Introduction of Good Forces.

Notice that man, in the line of the fulfillment of the plan sketched by the Master, although without co-operation on the part of the apostles. On the day of Stephen's stoning there arose a great persecution, and they of the church were scattered abroad. But it was only another way of carrying out the universal mission of the gospel. They had been faithful witnesses of Christ at Jerusalem, now they must advance to Samaria. Follow the record, and trace the same three points already brought to view. The agent for the development of the good forces was Philip, the evangelist, one of the seven deacons, next to Stephen in wisdom and spirit. It would be interesting to know how much of this narrative may be traced to Philip. He dwelt at Cesarea, and long after this—say twenty-four or twenty-five years—Paul *with Luke* paid him an extended visit. How the hearts of these veterans must have beat with old-time fervor as they reviewed these stirring scenes. The persecution of which Paul was the leader; the wondrous results in which Philip was the chief (see Acts xxi: 8, *seq.*). Sum up these men's work, and lay it in contrast to that of Simon, and the lesson for your scholars will be at hand. The agent in the development of good forces—how he blesses the world, co-operates with God, saves himself. Contrast, for the second point, the method used. In all that Philip did there was absolute sincerity. God worked through him by the bestowment of miraculous power. Was that because there was particular need, in view of the false miracles of the "black art"? Recall Moses and the Egyptian magicians, and in other instances, which will come to your mind; answer the question whether God does not give proof of the power of his word when such is needed as a witness against the powers of Satan. Philip could never have overmatched Simon by any fraud or deception; the people would not have given him a moment's hearing; but when his words rang true, and his miracles were pure beneficences, the very sincerity of the whole transaction brought the people to him. Truth always is sincere. Candor is a prime requisite in the methods used to promulgate the gospel. The result was inevitable—great conversions, great joy! We may not dwell long upon

III. The Victory.

It is really outside of the lesson; but we can indicate: (1) The subtle purpose of the adversary, in the proposed selfish use of divine power. Not a single instance occurs, in this history of divine bestowment of power, where it was used even for personal ends, to say nothing of the impossibility of its being used for selfish ends. Paul could not heal himself, and he left Trophimus ill at Miletum (Gal. iv: 13 cf. Acts xvi: 6-10; II Tim. iv: 20). Here is the condition, *sine qua non*, for the bestowment of the Holy Spirit. (2) The thorough disclosure of Simon's heart by the Apostle. He believed, but not to repentance! That sort of belief gets no further than the convolutions of the brain. "With the *heart* man believeth unto righteousness." (3) The radical defeat. The unclean spirits went out, the moral slavery was abolished. Simon took his sorceries elsewhere (to Rome, if we can credit tradition). The Holy Spirit was given, the record of God was received, the Church was established, and the Kingdom began to enter an enlarged field. The Samaritans were the intermediate steps to the Gentiles!

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Secret of Endurance. (Heb. xi: 24-27; Ex. xxxiii: 9-23.)

Topic for March 9, 1902:

It is easy to begin things. The attraction of novelty for the most of us is very great. The danger of falling into a rut is a real one, but a large part of the talk about it is just the desire for something new and striking. There are some things which are ultimate. We do not seem to tire of twenty-dollar gold pieces. They appear to answer their purpose quite as well today as when their issue was first made. Very little complaint is made of their form, color, size or stamp. People are just as glad to get them as they ever were, and it is very rare to hear any one say he is tired of receiving these bright pieces of the good coin of the realm. There are some things we seem to endure very well.

* * *

Now it costs a deal of labor and hard work to get hold of these same twenty-dollar gold pieces. There are several people of my acquaintance who have shown a good degree of "endurance" in their efforts to obtain these issues of the government. They began a full half-century ago, and although they are "up in the seventies," they are in the same business still. I notice that it may rain or shine, but their front doors will open about the same time every morning for them to go out

on the hunt for these shining coins and the sun is usually through with his business in these parts before they shut their front doors upon their tracks of chasing these shining chips of metal. What a wonder it is that they do not tire of this sort of business! Why do they not resign, move on and rid themselves of this never-ceasing monotony of taking in twenty-dollar gold pieces year in and year out, until they have to club together with others of like occupation and erect large and strong buildings to store the gold they are hunting, and hire a number of people to stay in the edifice and keep watch over it?

* * *

We Endeavorers, today, are trying to find out the "secret of endurance," and it might be well for us to interview some of these people who appear to have found out the secret of some kinds of endurance at least. Suppose we go out and overtake a few of them as they are hurrying about in their sixtieth year of running down these eagles and double eagles, and getting them checked up to their account in these storehouses, stationed about the city. We might ask them how they could keep up their courage, where they got their patience, or who furnished them with hope enough to keep them going! What do you think their replies would be? Do you think they would have a doleful tale to tell? Would they whine about the long time of their service and the dreadful demands upon their time, and the lack of appreciation, besides the expense of the whole thing? They may become over-excited at times in the Stock Exchange, and they may occasionally use language not perfectly proper, but there is one thing they do not do, and that is, they do not *whine*. If we have to be propped up continually in our Christian life and service, we are staying too long in our infancy. There is not much healthy growth if the question of endurance remains with us long. There is only one secret of endurance, and that is such a love for the object we are seeking that we scarcely know whether we are enduring or not. That mother whose whole life is bound up in her child hardly knows that she is enduring anything in all her self-sacrifice and ceaseless round of duties for her babe. There was probably only one Rachel for whom Jacob could serve seven years while they seemed to him "but a few days." But this was because of "the love he had for her." In our topic today we are referred to the comment of the writer of the Hebrews to find the secret of endurance. Even Moses endured because of his value of the course he was pursuing, "for he looked unto the recompense of reward."

* * *

What Christians need is to stop magnifying what they do and what they suffer and what they endure "for the sake of the cause," as we say, and become deeply impressed of the value of the object they are seeking. Th man who is after that twenty-dollar piece has high estimation of its value, and the perspiration which falls from his brow or the sleep he loses or the hard knocks he receives in getting that coin, do not count as compared with the joy of seeing the figures of credit in his bank account; and he does not have to be constantly propped up to keep him going after his gold. He loves it and keeps after it at any cost because he loves it, and that is all there is of it.

* * *

And that should be your case and mine. We ought to study Jesus Christ and the life to which he calls us and the future into which we are to go, until it becomes the most fascinating object in all the world to us. Jesus had a passion for his work and his career and the results to follow; and there was not a whine in all his painful life. Let no young Christian be satisfied until he has come into that touch with this life of serving the King of all worlds. Then we shall throw aside pensive poetry and whining hymns for lines of exultation and anthems of satisfaction. Love for the kingdom of God is the secret of endurance!

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
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2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

Quarterly Meeting.

The March meeting of the Woman's Board of Missions for the Pacific will be held in Bethany church, San Francisco, on March 5th. (The church is on Bartlett street; Mission or Valencia Street cars to Twenty-fifth street.) Sessions at 10:45 and 1:15. There will be several speakers, among them being Miss Melville of Africa. One who has heard her writes: "I hope there may be many present to hear so delightful an account as she gives of what we rarely have an opportunity to hear about—the work of the West Central African Mission"—a hope heartily echoed by the officers of the Board. We wish there might be representatives from every Congregational church around the Bay, large and small. Come, if possible, before noon, that you may enjoy the social lunch hour, and meet the ladies who will address the meeting, as well as your friends from other churches.

Mrs. A. P. Peck.

From India.

(We are indebted to one of the ladies of the First Presbyterian church of Berkeley for the following account of Mrs. Alexander's address.

Mrs. J. M. Alexander, from Allahabad, India, addressed the Presbyterian ladies of Berkeley in the parlors of the First church last Thursday afternoon, February 13th.

Mrs. Alexander spoke of their first slow journey to India in 1865, on a sailing vessel, giving much time for meditation, to say the least.

There are three seasons in India—hot, rainy and cold, and the rainy season is warm. In the moist heat they say they boil, and in dry heat they say they roast.

In their itinerating tours, they often pitched their tent in some grove near a town, and then visited the villages within a radius of eight or ten miles, spending about ten days in each place.

Mr. Alexander preached generally in the open bazaars, and his wife taught the women within doors, as the men and women do not mingle in religious service. The distribution of tracts resulted in great good. The missionaries were kindly received. When Mrs. Alexander would commence teaching in some court, the

women from neighboring houses would walk over their roofs, and join the company, if they were of the same caste.

As the Hindoos are very religious, they are easily interested in spiritual things. The missionaries instruct them in the catechism, as well as the Scripture.

The natives often dress their little boys as girls to keep away evil spirits. In times of famine sometimes the body of a mother would be found lying dead by the roadside, and her baby playing near her. Sometimes parents would throw their half-starved babies in the bushes by the wayside to die, while they, faint and famished, pressed on seeking for relief.

Pilgrims come from great distances to bathe where the Ganges and Jumna rivers unite near Allahabad. Sometimes 100,000 are there to bathe in the sacred waters. This gives the missionaries in that neighborhood a fine opportunity to reach many souls.

There are 333,000,000 gods among the Hindoos. They also worship trees, monkeys and other animals. They believe in the transmigration of souls. Hindoo mothers often take babies two or three months old to the temples, and put flowers in their babies' hands to be offered to the idols.

Mrs. Alexander exhibited many tracts and books in the Hindoo language, and also several native costumes, and she and her husband sang two hymns that the Christian natives sing in their own tongue. The address was very interesting and impressive.

Church News.

Northern California.

San Francisco, Olivet.—The church voted last week to increase the salary of the pastor and to ask no more aid from the Home Missionary Society. This, along with other things mentioned at different times recently in The Pacific, shows a good condition in Olivet.

San Francisco, First.—Mr. Henry L. Dodge, the senior member of the firm of Dodge, Sweeney & Co., died Monday morning of this week. Mr. Dodge was a pioneer, a man of marked character, beloved and trusted by all who knew him. He was a regular attendant at the First church, and a liberal supporter of its work; for many years he was on its Board of Trustees. He has been in failing health for several years. His death is a break in a circle of strong men who have always stood for what is right, and have done much for the life of the State and the city.

Santa Cruz.—The past week witnessed the close of the evangelistic meetings under the leadership of Rev. J. B. Orr. This has been a season of great helpfulness and deep blessing to the people of Mr. Orr's former pastorate. With a spirit of thankfulness, do they note his growth and the measure of power God has given him for soul winning. Our much-loved pastor, Rev. J. R. Knodell, voiced the sentiment of his people when he said, "It is with much joy that I know of the many young people taking the first step in the Christian life." Over sixty persons have experienced their determination to lead a Christian life. It is our prayer that God may keep them in the way.

Rohnerville.—Our church work here is prospering under the leadership of Rev. W. J. Speers. At the last communion service ten members were received into fellowship, six by letter and four on confession of faith, and there are two more ready for admission. In a financial way we are doing better than usual. Since coming to this field last October Mr. Speers has made a large number of friends, and has the hearty support of the church as well as the good will of the entire community. He is an earnest, interesting speaker and untiring worker and has done much to advance the cause of Christ in this place. At a recent business meeting a unanimous call was extended to Mr. Speers for an indefinite period which we hope may be a long and prosperous season.

Oakland, First.—The pastor has issued a circular announcing, for February 23d and the first four Sundays in March, sermons on the general topic, "The Conflict of Faith with the Hard Facts of Life." These sermons will be in their entirety a study in the Book of Job. The subjects are: 1. "The Shock of Unexplained Adversity"; text, "So they sat down with Job upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great." 2. "The Failure of Conventional Orthodoxy to Reconcile Such Adversity with Divine Justice"; text, "I have heard many such things, miserable comforters are ye all." 3. "The Spiritual Energy of a Perplexed Man, Modifying His Beliefs, but Holding Fast His Integrity"; text, "Nevertheless I will maintain my ways before Him, till I die I will not remove mine integrity from me." 4. "The Answer from the Clouds, Affirming the Sympathetic Interest of God"; text, "Who is this that darkeneth counsel by words without knowledge; whatsoever is under the whole heaven is mine." 5. "The Emergence of a New Faith Corrected and Purified by Hard Experience"; text, "I had heard of Thee by the hearing of the ear, but now mine eye seeth Thee." The special reason for these sermons is given in the following: "It has been my observation that the interest and confidence of serious-minded men in the religion of Jesus Christ are frequently interrupted, if not destroyed, by the apparent clash between the warm assurances of faith put forth from the pulpits on Sundays and the hard, puzzling facts men are called upon to face in the work of the week."

Southern California.

Los Angeles, East.—The Eastside church, Los Angeles, received into its membership at the last communion thirteen members. Interest in men's metings in this part of the city continues with most excellent effects.

Redlands.—On February 9th, the church at Redlands took up a home missionary collection of $421. An organ fund of $10,000 is being raised and a Hartford firm is to have the contract for building and placing the new instrument.

Bloomington.—The Bethel, Bloomington and Rialto churches unite in a unanimous call to Rev. A. C. Dodd to continue as their pastor for another year. The work is well in hand and Mr. Dodd is successfully meeting the large requirements of such an extended field.

San Bernardino.—The church at San Bernardino, Rev. John F. Davies, LL.D., pastor, rejoices in the clearing up of all floating debts and obligations resting upon the parsonage property. Some $2,700 has been raised and a great encouragement and impulse is thus given to the work of this one of the oldest of our churches. Dr. Davies rejoices in greatly improved health.

Pasadena, First.—In revising the roll of membership preparatory to getting out a new church manual, the names of about forty long-absent members were dropped. This was done after careful investigation, and in a

spirit of love and of deep regret that the delinquents had not applied for letters of dismission to other churches; but it is believed that the church will be stronger for the pruning. We had a rare treat in hearing President Barrows of Oberlin at the evening service, Feb. 23d. He chose for his theme "Our Father in Heaven," bringing out simply and forcibly the blessedness of our divine relationship, and strongly commending to us the duty and present privilege of prayer, and urged his hearers to test God more faithfully.

Etiwanda.—A unique gathering in the interests of Home Missions was had a few evenings ago at the home of the pastor. Some sixty invitations were sent out to half as many homes. Thirty-six responded. It was the occasion of the mite-box opening of the Ladies' Aid Society. At the roll-call each member responded with a brief narrative of some home or foreign missionary. Missionary selections were also read. Two papers were prepared—one on "What Has the Home Missions Done for Southern California; the other, "What Has the Society Done for Etiwanda." An account of what is being done for missions in Alaska was given by one who has recently returned from there. Each box opened contained an appropriate quotation. Light refreshments were served. A novel part of the social time was the effort of the gentlemen to refold the pitcuresque napkins. It was understood that their failure meant a little forfeit which helped to swell the contribution for the evening to $16.35. The church is moving for its new building. The money has been raised. The community has done nobly, contributing about $800 towards it. Etiwanda has been highly favored this year as to wind and frost. The orange crop is in splendid condition. Property is changing hands. We are anxious to have Christian people come in and buy and make homes here. Etiwanda has the reputation of being among the cleanest, healthiest and best kept colonies in Southern California.

Notes and Personals.

The Pacific Coast will lose an able preacher and popular pastor in the person of Rev. Dr. S. A. Norton of San Diego, who has resigned at San Diego, to accept a call from the church at Woburn, Massachusetts. Dr. Norton expects to go East about the first of May.

The Central Avenue church of Los Angeles slowly accumulates a fund for a new building, which is greatly needed. The cut on the cover page of The Pacific shows the proposed new building. Rev. N. L. Rowell, D.D., brings to this work the experience gained in former city pastorates. Here is a golden opportunity for some friend, or friends, to aid in a most worthy enterprise.

The handsome church edifice at Paso Robles, as shown by the cut on the cover page of The Pacific this week, is the result of the earnest efforts of the late Rev. S. D. Belt and the present pastor, Rev. F. W. Reid. Mr. Reid's industry and skill made it possible to construct so handsome an edifice out of limited funds. It is said that his own work and management represent nearly a thousand dollars.

The Rev. Dr. Coyle, formerly pastor of the First Presbyterian church of Oakland, now of Denver, has spoken very emphatically from his pulpit concerning Chinese exclusion. He says that the passage of certain measures now under consideration would be "an affront to the spirit of Christianity, and an ignoble concession to the clamor of demagogues." Concerning Chinatown Dr. Coyle said: "I have been all through Chinatown in San Francisco, and the white iniquity of Market street here in Denver is viler, more abominable, more loathsome than the yellow iniquity in the great city by the Golden Gate."

A resident of Riverside, California, writes to the editor of the Religious Telescope at Dayton, Ohio: "I see from an item in the Telescope that you have an ordinance in Dayton forbidding spitting on the sidewalks. Yet it does not prohibit. Riverside has a like city ordinance. With all of our different nationalities —Americans, Dutch, English, South Americans, Africans, Bohemians, Swedes, Spanish, Mexicans, Jews, Italians, Chinamen, Japanese—yet the ordinance is kept to the letter. This might stimulate your citizens to observe and respect law and order." And the Telescope says: "Riverside, all hail!" It is in order to state in this connection that the laws for the suppression of the saloon are also so well observed in Riverside that it is practically free from the curse of the liquor traffic. And so again, Riverside, all hail!

The pastor of the First Congregational church of Oakland reaches out toward the young men of his community a helpful hand in the following, which we quote from a recent announcement: "The pastor will be glad to meet any young men of the church and congregation at his home, 322 Twenty-second street, on five of the evenings of Lent for an hour of informal conference touching the grounds of Christian belief. These conferences will be held from eight to nine on the evenings of March 1st, 8th, 15th, 22d and 29th. The first fifteen minutes will be spent in greetings and social fellowship; the next twenty-five in a talk by Mr. Brown on the subject for the evening, and the remaining twenty minutes in questions and discussion. The general theme will be 'Reasons for believing,' the five topics being: 'Why We Believe in God'; 'Why We Believe in the Divinity of Jesus Christ'; 'Why We Believe in the Authority of the Bible'; 'Why We Believe in the Efficacy of Prayer'; 'Why We Believe in a Future Life.'"

Rev. C. A. Huntington of Eureka, an honored "Father in Israel," is among the many people in California who do not favor drastic Chinese exclusion laws. We are indebted to him for an article written by General O. O. Howard, President of the Congregational Home Missionary Society, and published last December in an Eastern paper. From it we quote a paragraph as to the effect of exclusion on commerce. Congregational people throughout the country know that General Howard does not declare himself on important questions until he has thoroughly informed himself concerning them. We quote as follows: "Commercial experts declare that the Unlted States in the last six months has lost materially in the Chinese trade, not only on account of the war, but also on account of the apparent unfriendliness of our laboring people toward the Chinamen who are in our midst and toward those who would like to come to this country and make it their home. Our relations with China have always been friendly, so far as the attitude of those administering the Government is concerned, and surely now, for every conceivable reason, the friendliness should continue. If in the future our legislators, fearing the loss of votes, shall favor exclusion laws of the severest kind, and the putting of something worse than a Chinese wall around our Republic, the Eastern trade which the commercial world is expecting will be practically lost. Treat China as the most favored nation, according to Burlingame's treaty, and let China treat us in the same manner; then

shall we have an ever-increasing market for our products and a trade which no other nation can rival. If there is no reciprocity between the United States and China there will be little trade, and our home workers, especially among the manufacturers, will suffer the loss."

Church Extension Society.

In writing of this Society, whose anniversary was held in the Market Street church, Oakland, on the 19th inst., one is quite ready to insert a large "W" on the panel of our Pacific Coast Congregationalism.

Some one recently has noted the prominence of the letter "W" in the names ofleaders in all departments of progress from William Shakespeare to William McKinley. Washington, Webster, Henry W. Longfellow, Henry Ward Beecher are a few American names that one recalls. Nine years ago the Church Extension Society came into existence as a local auxiliary of the C. C. B. S. Its promoter and inspiration has been Rev. H. H. Wikoff, to whose untiring and successful efforts to carry out the purpose of the Society, Rev. C. R. Brown paid hearty tribute at the recent anniversary. Because of this enthusiasm and wisdom in administration President Wikoff and those associated with him have made this Society one of the live institutions of our Bay Congregationalism, and the letter "W" has an added claim upon our respect.

But as to the anniversary—about one hundred and twenty-five sat down to well-laden tables, spread by the ladies of the Market Street church in their beautiful Sunday-school room. Two legal delegates and three of honorary degree had been invited from each Congregational church about the Bay, and a general invitation extended to pastors and laymen to be present.

Judging by appearances all present had good appetites and enjoyed greatly the fellowship of the evening. President Wikoff presided. Rev. B. F. Sargent offered prayer. Rev. and Mrs. L. P. Broad, guests of honor, and Dr. Adams were the speakers of the hour. Congregational singing and a solo by Mrs. R. C. Brooks were interspersed here and there.

Mr. Broad suggested some things good and not so good that Kansas might be willing to give to California, prominent among the good things being its State prohibitory law. He also confessed that California had some good things that Kansas would be willing to receive—climate, of course, some of our pastors, and such an enthusiastic, helpful, efficient fellowship of churches as is expressed by this Society.

Mrs. Broad "of the United States" took us aboard the Mayflower, and introduced us to her ancestor, Thomas Clarke, first of the Pilgrims to set foot on American soil. But under her guidance we all left the ship at Plymouth Rock and came across the continent, delighted to keep in her company until the journey was completed. Rev. Geo. C. Adams, D.D., spoke of the need of the hour in Church Extension work. This he showed to be the solving of problems of long standing in some of the chronicly weak churches, always glad to help wherever the investment can be shown to be hopeful for the future, may take up new work and help plant new churches in fields of promise.

Brief words of gratitude and appreciation were spoken by three pastors whose churches have been helped and perhaps saved through the agency of this society. Rev. H. B. Mowbray spoke for the church at Fruitvale, Rev. J. W. Phillips for the Second church, Oakland, and Rev. Philip Coombe for the Richmond church, San Francisco.

By popular vote names were recommended to fill vacancies in the Board of Directors. Of the action taken at the legal meeting report is made elsewhere.

H. K. J.

Obituary.

Mrs. Sarah P. Goodell, wife of N. D. Goodell, died February 19, 1902. She belonged that that class of people who came out here in the early days, and cast in their lives here, to make a new State. Her home was in Granby, Mass. She came with her husband to Sacramento in 1852, and was one of the charter members of the Congregational church in that city. Her death leaves only one of those charter members alive. For forty-five years she was an important part of the life of that church and community, universally beloved. Five years ago she came to San Francisco, and has since made her home with her daughter, Mrs. H. C. Botsford. She was eighty-six years of age, her birthday being the day of her funeral. Her passing away was painless, and an ideal ending of a long and vigorous Christian life. The funeral was held in the First Congregational church of Sacramento, from which she had never removed her membership. A large attendance of friends, many of them aged people, attested the respect and love in which she was held in that city.

Christ and the Law.

Christ not only taught the moral law; he illustrated its supreme excellence by obeying it. And this obedience was so exact that none of his contemporaries could lay anything to his charge; nor has any man of weight during the succeeding centuries found fault with him. And what he did himself he required his disciples to do. He required of them a most precise and scrupulous obedience to the innermost spirit of every precept of the law.

The passive obedience of Jesus must be observed also. As a substitutionary Savior he became obedient unto death, since it was written in the law, "The soul that sinneth shall die." He bowed his head to the just penalties which had been passed upon the guilty race. He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him.

The man who believes in the gospel is joined to Christ in vital union, as the branch abides in the vine. If he be a true follower of Christ he must hate sin as if it were a pestilence; since his life blends with his Master's life of holiness. "Can two walk together except they be agreed?" If a man be a true Christian he is bound to lay stress on the importance of exact obedience to holy law. He would rather suffer than sin, because his Lord and Master hates sin, and his supreme duty is found in the injunction, "Follow me."

And by following Christ he is restored to God. This is religion; as the word indicates, *religare*, that is, a binding back to God. And this "binding back" is expressed in righteousness, which is consonant with law and yet subsists in love. The restoration is made perfect when, through the imitation of Christ, we attain unto the beauty of holiness. This is god-likeness, as Jesus said, "Be ye therefore perfect, even as your Father in heaven is perfect."—Dr. D. J. Burrell.

When we see the mantle of our own guilt on some one else, how quickly we condemn ourselves.

Not education, but character, is a man's greatest need and man's greatest safeguard.

Our Boys and Girls.

A Game of Tag.

Little Jack Frost ran out one day
And called to the Brook to come and play.
"Let's play tag, and you must run,
And I'll be 'it,' and won't we have fun?
Old Father Winter will think I'm lost!
Hooray!" cried little Jack Frost.

So the Brook ran off with a merry shout
And Jack at her heels in a jolly rout.
Down through the plowed fields, sunny and bare,
Into the woods and the piny air,
Past mighty boulders, gray and mossed,
The Brook led little Jack Frost.

Over the waterfall she sprang,
And the hills with her mocking laughter rang.
Down came the leaves in a gorgeous throng
To hide her away as she fled along.
Under the mill-wheel her hair she tossed,
And laughed at little Jack Frost.

But oh! and alas! how tired she grew!
Slower and slower her light feet flew.
Panting under the bridge she ran,
And into the wide marsh, still and wan.
She faltered a moment, tired and lost—
"Tag!" cried little Jack Frost.

—Youth's Companion.

A Rainy-Day Occupation.

One thing of much interest to children is map-sewing, which is done by outlining a map traced or drawn by the child, nurse or mother, in bright silks or worsteds, and it is a beautiful occupation. In the kindergarten schools the first step in geography is acquired by this method, which teaches them also the use of their fingers.

A piece of thin cardboard is required or a package of large, white cards, eight inches square. The first step is to trace the map—and a child of six or seven years of age can be taught to do it nicely—using a piece of carbon paper. The process is this: Put the cardboard upon the table, then put the carbon paper, prepared-side downward, carefully upon this. Do not disturb it once it is down or the cardboard may get stained. Next place the map face downward upon the paper and with thumb tacks secure the three layers to the table, so that there can be no slipping about under the interested fingers of the little folks. With a lead pencil carefully trace the outline of the map, following each curve, etc. Let the outline be first attempted; later more ambitious work can be entered upon.

When the tracing is completed the thumb tacks are taken out, the map lifted away, the carbon paper removed and the cardboard map is ready for the next step, which is to place tiny dots at small, regular intervals from one another along the entire outline, then with a pin go over each dot and make a tiny hole, which later will admit a needle. In making these tiny holes an excellent scheme is to place the cardboard map upon the table over several thicknesses of flannel or felt, or brown paper will do as well. This will receive the point of the pin and prevent scratching of the table, and make the pin-pricking easier. The map is now ready for the bright silks or worsteds. Silks are easier for the little fingers to manage.

Use a needle that is easily threaded and that will slip through the holes. In beginning let the needle come through the first hole from the wrong side, through the second hole from the right side, through the third hole from the wrong side, etc., and if the dots have been closely and evenly placed the effect of this childish work is very pretty, and well worthy a frame and a place of honor upon the nursery walls.

Winged Flowers.

In an entertaining book called "Every-Day Butterflies," by Samuel Hubbard Scudder, published by Houghton, Mifflin & Co., of Boston, the writer tells many things about butterflies that are interesting to those who can study these "winged flowers" for themselves, as well as to those who can only learn of them from books. Among other things, he says:

"Butterflies have often been compared fancifully to flowers. They are certainly like them in that each kind has its own season for appearing in perfect bloom, and thus they variegate the landscape in the open season of the year. More than any other insect they attract the attention."

In the book there are descriptions of the life histories of our very commonest butterflies, those which are everywhere seen, in garden and roadside, and are common in nearly every part of the United States. In many ways, as you know, all butterflies have the same story. The butterfly comes from a chrysalis, which is made by a caterpillar as a house in which he may sleep. The caterpillar comes from an egg, and the egg is laid by the mother butterfly just before she ends her rambling, careless life.

But after that, differences exist. Some butterflies live best in the hottest sunlight. Some seek the shade. Some live in swamps, and some in dry or hilly places. I suppose some of you have seen that curious thing, a butterfly far out at sea, and have wondered how it got there and how it could live or feed, and if it would ever get back to land again.

Then these insects have different ways of laying their eggs and of caring for them, and the young caterpillars have different habits of living and prefer different sorts of food, and the butterflies have all sorts of differing, beautiful and gorgeous dresses and are of all varieties of shapes, sizes and colors.

A description of one butterfly's life and habits is all we have room for, although those of you who wish to identify many varieties and become acquainted with all, will find accounts of over sixty species in this same book:

"The Painted Lady is a butterfly found in every country in the world, with the exception of South America. It is a butterfly of medium size, upper part of wings blackish-brown, marked with orange and black and white, the hind wings threaded with white, brown and gray, with peacock eye spots on the margin."

"The female lays her eggs often upon the thistle plant, and thistles are the favorite food of the young caterpillar. The caterpillar makes its escape by biting a slit around one end of the egg, and lifting the lid so formed. Afterward it makes itself a nest by covering itself with a slight, open web, into which it weaves little particles of the leaves of the plant. As it grows, it makes, from time to time, larger and better nests to accommodate its increased size, and, perhaps, improved tastes.

"The full-grown caterpillar is a creature of a dingy yellow color, with a blackish head and mottling of velvety black. When about to change into a chrysalis, the caterpillar does not wander far, often remaining upon the same plant which nourished it. The chrysalides are angulated, with a pair of prominent conical projections at the head end, and vary in color, being greenish or

bluish white with delicate black or brown markings.

"The Painted Lady is fond of fields, gardens, highways, open ground and waste places. It frequently alights on stones heated by the sun, and it is attracted by flowers, particularly the thistle, which was its first home. Its flight is rapid, dashing, and discontinuous. Altogether, it is one of our most interesting butterflies.

"A late butterfly, quite common in October, is called the Hop Merchant. This is of somewhat small size, irregular shape, and very lively colors. It is very common in the Northern States, and as there are several broods throughout the summer it is found all through pleasant weather. These butterflies are wary insects, with a quick, nervous flight, darting recklessly through the air. They frequently fly about in pairs, dashing and whirling about each other. This butterfly frequents damp places, or damp stones beside brooks in the woods."

Beecher's Advice to His Son.

From a letter once written to his son by the famous preacher, we take the following wise hints, which are good for all young men and young women, too:

"You must not get into debt. Avoid debt as you would the devil. Make it a fundamental rule—cash or nothing.

"Make but few promises. Religiously observe the smallest promise. A man who means to keep his promises can't afford to make many.

"Be scrupulously careful in all statements. Aim at accuracy and perfect frankness—no guesswork—either nothing or exact truth.

"When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you by industry, fidelity and scrupulous integrity. Selfishness is fatal.

"Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

"Concentrate your force on your own business; do not turn off. Be constant, steadfast, persevering.

"The art of making one's fortune is to spend nothing; in this country, any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste, be patient.

"Do not speculate or gamble. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year."—Religious Telescope.

A Cat and a Coon.

"One of the strangest cases of animal friendship I ever laid eyes on," said a Bayonne street business man, "may be seen at a big machine-shop out on Bayou St. John.

"A few weeks ago the engineer caught a good-sized coon prowling about the loft. How the beast got there nobody knows, and at first he showed fight and plenty of it. However, the engineer is one of those men who seem to have a mysterious natural power over wild animals, and in a few days his prisoner was eating out of his hand, coming to his call, and going around loose, as tame as a dog.

"That would be sufficiently wonderful of itself, but it was nothing to the friendship that soon developed between the newcomer and Tom, the pet cat of the establishment. Tom is a monstrous black-and-white feline, and such a talented scrapper that he has frequently whipped full-grown dogs. The first time he met the coon there was a battle royal, which impartial spectators declare was a draw. At any rate, it must have given the pair a mutual respect for one another, for they immediately agreed to a protocol, and have since entered into a full treaty of peace, including an offensive and defensive alliance against all other cats or coons found on the premises. At present they sleep curled up in one furry ball, eat from the same dish, and play together like a couple of kittens.

"One of the coon's favorite tricks is to throw his paws around the cat's neck and make the latter drag him around the year. It is a strange sight, and I could hardly believe my eyes when I first saw them. I pity any quadruped that attempts to tackle that combination."—New Orleans Times-Democrat.

Hundreds of Millions

of cans of Royal Baking Powder have been used in making bread, biscuit and cake, and every housekeeper using it has rested in perfect confidence that her food would be light, sweet, and above all, wholesome. "Royal" is a safeguard against alum, which comes in the cheaply made powders so often pushed upon the unwary purchaser. Caution your grocer never to send you any baking powder other than the "Royal."

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it; and to the King that discerns the heart, heart-sense is the sense of all, and that which he alone regards; he listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; that is the life of it.—Leighton.

If nobody took calumny in and gave it lodging, it would starve and die of itself.

IT'S CHILD'S PLAY

To treat a woman for a disease year after year and give her no permanent relief. Yet that has been the case with scores of women who have "doctored" for year after year unhelped and unhealed, to find at last that a few bottles of Doctor Pierce's Favorite Prescription would have saved years of suffering and a great deal of money.

For the regulation of the periods, the stopping of disagreeable drains, the healing of inflammation and ulceration, and the cure of female weakness, there is no medicine can equal Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well.

"About five years ago I had very poor health," writes Mrs. S. E. Whalen, of Holden, Johnson Co., Missouri. "After doctoring four years with our town doctors they gave my case up; said they had done all they could. I had been confined to my bed half my time; the other half could hardly drag around. I had such pains in my back and abdomen I could not stand for more than a few minutes. My feet were cold or burning, and my periods came too often. The doctors said it was change of life, so, as I had heard of Dr. Pierce's medicines, my husband got me a bottle of 'Favorite Prescription.' I took it and it helped me in some ways, so I wrote to you and followed your advice. I commenced 'Favorite Prescription,' 'Golden Medical Discovery' and the 'Pellets,' as I was so constipated all the time and pills would weaken me so that I would have to go to bed. To the great surprise of everybody I got well, and when I met my friends they would say, 'We never thought you would be here now.' But I can say it was your medicine, which no doubt is the best in the world. Have had no use for doctors since I tried your medicine."

Dr. Pierce's Pleasant Pellets cure constipation.

God is not in a hurry to settle all accounts. He often waits till it looks as if he had forgotten. But he never forgets. In his own way and at his own time he will bring everything to a balance. Let the evil servant remember this fact, and tremble on account of it, and let the good one rejoice with great and holy joy.

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Known and sown wherever good crops are grown.

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POWER THAT TRANSFORMS LIFE.

What a power Jesus Christ exercises over a life that has admitted him through faith! How he reverses the aims, elevates the thoughts, purifies the passions, ennobles the relations, and glorifies the hopes of life! Paul found his life so absorbed in the Christ-life that he exclaimed, "I live, and yet no longer I, but Christ liveth in me," and "for me to live is Christ." There is power in precept; there is greater power in imitation, and still greater in social intercourse. But the transforming influence of Jesus Christ is not that of one person acting on another through external means, it is a spiritual union more intimate than any other. "He that is joined to the Lord is one spirit."

COMING OUT FROM THE WORLD.

Being not of the world is not so much a matter of places and things as a matter of spirit. Two men are in the same business, banking or manufacturing,—the one gets money by it without thought of others, and uses the money by it without thought of others; the other engages in the same operations, but consideration for others enters into all his ways of production and of dispersion. The one is worldly, the other has come apart from the ways of the world. The separateness of the Christian life is a separateness of conscientiousness, it is a separateness of unselfishness. So in all things—amusements, labors, acquisitions—it is not only and altogether the things that we allow ourselves to do, it is as well the spirit in which we do them, that counts in the divine judgment as to whether we are serving God or mammon.

God's harrows of pain are the forerunners of His harvests of perfection.

The law of God is not something to be talked about or disputed over, but something to be lived. Its only value lies in the fact that it is designed to regulate human conduct. Whenever it comes to be regarded as mere raw material for speculation, it loses its dignity, and is no longer anything worth.

My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.

NO; YOU CANNOT SELL "any old thing" merely by advertising. Many liniments are advertised. Only one, Perry Davis' Painkiller, has stood the test of sixty years. Today it is more popular than ever. 25 and 50 cents.

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Two or more can play.
Just the thing for all

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Let the Endeavor or Aid Society get half a dozen games and give a social and make a good fat purse. Each game played by four. For progression estimate in this way

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The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

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